

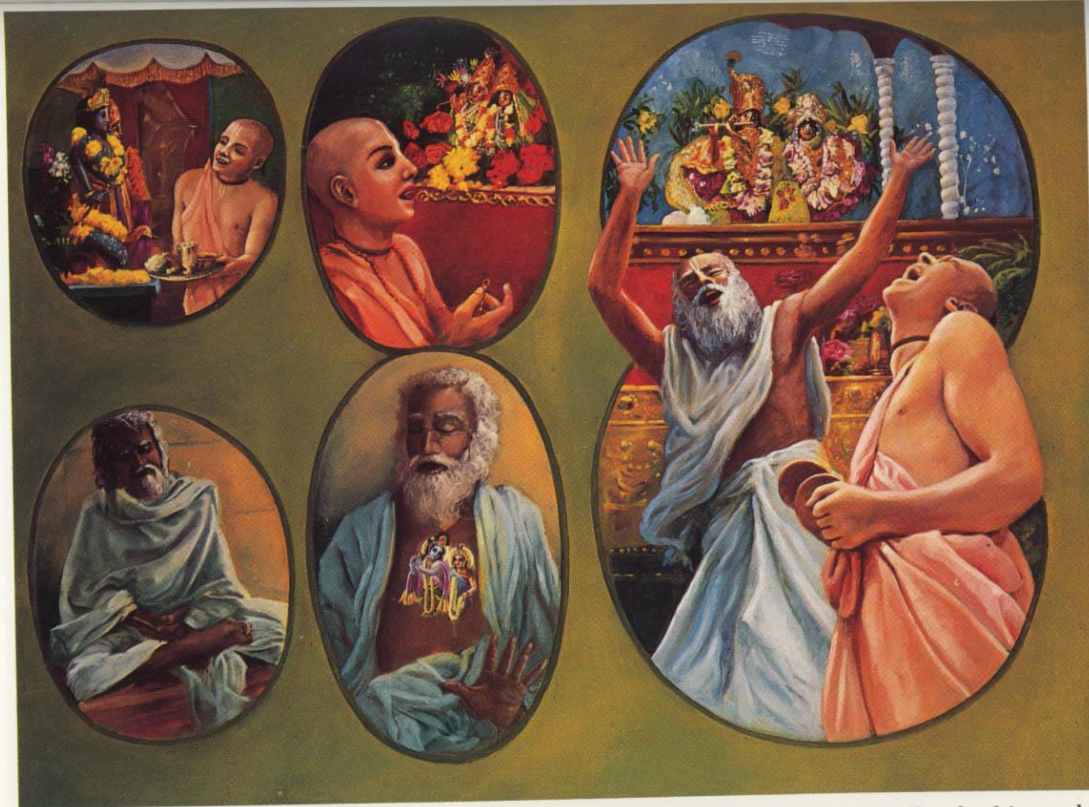


Plate 20 One who engages in devotional service to the Supreme Personality of Godhead achieves the same results as one who engages in the analytical study of the material world (*sāṅkhya*). (pp. 91–92)

Chapter 5: Karma-yoga-Action in Kṛṣṇa Consciousness

TEXT 4

*sankhya-yogau prthag balah
pravadanti na panditah
ekam apy asthitah samyag
ubhayor vindate phalam*

SYNONYMS

sankhya—analytical study of the material world; *yogau*—work in devotional service; *prthag*—different; *balah*—less intelligent; *pravadanti*—do talk; *na*—never; *panditah*—the learned; *ekam*—in one; *api*—even though; *asthitah*—being situated; *samyak*—complete; *ubhayor*—of both; *vindate*—enjoys; *phalam*—result.

TRANSLATION

Only the ignorant speak of karma-yoga and devotional service as being different from the analytical study of the material world [sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

PURPORT

The aim of the analytical study of the material world is to find the soul of existence. The soul of the material world is Visnu, or the Supersoul. Devotional service to the Lord entails service to the Supersoul. One process is to find the root of the tree, and next to water the root. The real student of *sankhya* philosophy finds the root of the material world, Visnu, and then, in perfect knowledge, engages himself in the service of the Lord. Therefore, in essence, there is no difference between the two because the aim of both is Visnu. Those who do not know the ultimate end say that the purposes of *sankhya* and *karma-yoga* are not the same, but one who is learned knows the unifying aim in these different processes.



Plate 21 The humble sage sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater (outcaste). (p.99)

Chapter 5: Karma-yoga-Action in Krsna Consciousness

TEXT 18

*vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah*

SYNONYMS

vidya—education; *vinaya*—gentleness; *sampanne*—fully equipped; *brahmane*—in the *brahmana*; *gavi*—in the cow; *hastini*—in the elephant; *suni*—in the dog; *ca*—and; *eva*—certainly; *svapake*—in the dog-eater (the outcaste); *ca*—respectively; *panditah*—those who are so wise; *sama-darsinah*—do see with equal vision.

TRANSLATION

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste] .

PURPORT

A Krsna conscious person does not make any distinction between species or castes. The *brahmana* and the outcaste may be different from the social point of view, or a dog, a cow, or an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramatma, is present in everyone's heart. Such an understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend yet maintains Himself as Paramatma regardless of the circumstances of the living entities. The Lord as Paramatma is present both in the outcaste and in the *brahmana*, although the body of a *brahmana* and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body, whereas the Paramatma is present in each and every body. A Krsna conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body, whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction.